SKYLINE

February 2020

Paul Simmons St Andrew by the Wardrobe

the magazine of the FRIENDS OF THE CITY CHURCHES

Letters to the Editor

Jan Keliris, The Gresham Centre Director writes Following FCC Watchers' making possible public access to **St Anne and St Agnes** and the Gresham Centre, two local organisations have been able to visit the church. As a result they have become major donors/sponsors of the Gresham Centre. Well done FCC!

Peter Lunoe writes Peace Poles have been erected around the world since the 1950s, originally as a reaction to the horrors of WW2. They have also been erected in response to more recent atrocities such as the 1998 Nairobi embassy bomb. Each bears the inscription 'May peace prevail on earth', always in the language of the country of location, often in Japanese and sometimes in other languages. Some locations are obvious such as Hiroshima; some less so such as the magnetic North Pole.

We have one in the City, in the garden of **St Ethelburga Bishopsgate**. It resonates with the main purpose now of this church, as the home of the Centre for Reconciliation and Peace.

Eric Coombs writes The FCC Church walks on Saturday 16 November were a huge success with 110 people joining in. It was well organised and everybody found it very interesting and wanted to know when we were organising further walks. I don't think November is the best month to hold these events as the weather can be so unpredictable and no doubt June/July would be a better time. Indeed, the repeat will be on Saturday 20 June.

Being Melba's husband it was so gratifying that the Friends laid on these walks, to raise funds for the charity set up in her name. Had she been with us she would have been overwhelmed by the response and the kindness shown.

When Melba was approached by Marcus Binney to set up Watchers to open up closed churches she was just finishing a 3-year stint as National Chairman of NADFAS volunteers, so the timing was fortuitous. Of course, she started from scratch and to get things going she cajoled some of her NADFAS volunteers to become Church Watchers and gradually built up a team. As the Friends increased their membership, more churches were able to be opened, and I understand some 20 are open to visitors now.

FCC are lucky to have such a dedicated Committee and Watchers who make visitors so welcome. The City is a thriving community, and this is reflected in the interest shown by the general public in Wren churches.

Noticeboard

ST KATHARINE CREE

In the safekeeping of **St Katharine Cree** is a roundel (photograph supplied by Kathy Clauss) which is part of the Throckmorton memorial. The Trustees would welcome an application for a grant from the church to reunite the parts, and have the complete memorial for the world to see.

All administrators of all the churches are reminded that the small grants programme is there to be applied to. The Melba Coombs fund means that many more grants can be given.

Christmases past and Christmas yet to come

Why was there no new card? It was erroneously thought Friends did not want one. If you have a photograph (just one) which you would like to submit for Christmas 2020, please send it to **Skyline@london-city-churches.org.uk** to arrive by 2 April. No fee – just formal and informal thanks. Please remember that images of people are problematic. The winning entry will be announced in May.

THURSDAY EVENINGS

St Mary Abchurch has no permanent booking for a Thursday evening. It is therefore available on a first come basis for lectures, recitals, choir practice etc **Abchurch@london-city-churches.org.uk**

DAVID JESSOP

QUEEN'S VISIT

Her Majesty The Queen opened the new headquarters of The Royal Philatelic Society of London in November. This famous organisation is now based in the building next door to **St Mary Abchurch**, so visitors to the church were able to get a good view of events. Afterwards Karen (Administrator) and I were invited to see over the building.

AGM

Thursday 11 June, 3 for 3.30 at **St Mary Abchurch**

EDITORIAL

Too much unmerited praise has come my way for November's issue. I hope that all of you who were fascinated by Michael Young's piece on bricks (who could have thought that bricks could be so interesting?) have told him. And I don't design the magazine: John Finn does that with flair, patience and imagination. Then a couple of people suggested I was too idle to write an editorial. That's not quite fair either! How could I write an editorial when our president was prepared to write one?

I have been a little busy with FCC concerns. A highlight was attending Martin Sargeant's farewell party at the Old Deanery. All Watchers at **St Andrew by the Wardrobe** will be able to put our noses inside this beautifully renovated house. Also I am delighted to tell you that we have a new line of merchandise to welcome the new year. We have some small trays (there was no consensus as to which design was nicer, and so we decided upon both). I hope you like them.

Friends have written to tell me of their participation in the campaign to save the Whitechapel Bell Foundry, and to stop its metamorphosis into a bijou hotel. It looks promising.

Last issue we wondered why the poems had dried up. I have to tell you, alas, that Steve Glason died last year. Our cartoonist is very much alive, but ToeKnee-up-to-the-Eyes in other matters.

A happy new year to everyone else, and keep the articles flowing in!

JUDY STEPHENSON

CHAIRMAN

The Melba Coombs Fund

The private foundation that has already given £50,000 to the Melba Coombs Fund, is about to match-fund the £15,000 or so that we have already raised. The foundation has very generously extended the arrangement. We have another 12 months to try to raise a further £35,000, which will be matched.

To show they are part of the programme, various items in the Diary are marked MC. There will be on Saturday 20 June a repeat of the church extravaganza based at **St Mary Abchurch**. 10.30 for 11; and 1.30 for 2. There will also be a shorter crawl at noon. These will feature on the May booking form. Just keep the date free. £10 each.

Please keep an eye out for further events on the website, in *Skyline*, by email and by post. All innovative ideas welcome.

JUDY GUY-BRISCOE

THE FCC CAROL SERVICE 2019

We all blossom with praise: we blossomed.

The Reverend Father Timothy Handley ssc praised Trustee Nancy Branson's choice of hymns for our Carol Service on 9 December in **St Michael Paternoster Royal**. Nancy had spent months fine-tuning the military organisation for the service. She used the strengths of The Friends to serve refreshments, devise a recipe for white mulled wine, produce a service sheet, read lessons, sell merchandise and transport the whole event, including our cross and wand from Abchurch Yard to College Hill.

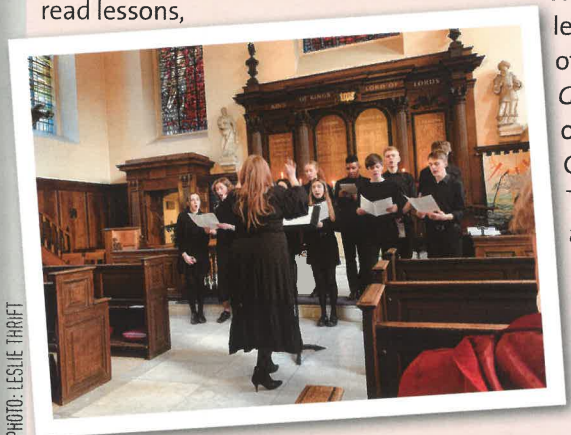


PHOTO: LESLIE THRIFT

The hymn was *Joy to the World*, which Father Tim suggested was a much better reflection on the Christmas season than the Classic FM nation favourite *In the Bleak Midwinter*.

Certainly, joy was with us in the Whittington Room (oh yes it was!) as we enjoyed the mulled wine and mince pies, kindly donated by our local Tesco and Sainsbury.

We relished an inspiring service in a beautiful setting. The Vocal Consort of Haberdashers' Aske's Hatcham College led the singing and earned their share of praise. They performed Rutter's *Gaelic Blessing*, a beautiful version of Gruber's *Silent Night* arranged by Gwyn Arch and Mozart's *Ave Verum*. The organist, Paul Gobey was much appreciated.

Many thanks to all involved and especially to Johanne and Father Tim for making us so welcome at St Michael Paternoster Royal.

TONY TUCKER'S TREASURES
NO 40

THE GRINLING GIBBONS CARVINGS in ST JAMES PICCADILLY

I appreciate that **St James Piccadilly** is not a City church, but it is not far away, and is one of only two churches built by Wren outside the City boundaries. It also has some of the finest examples in London of the craftsmanship of the great Grinling Gibbons, the carver whose work can be seen in **St Paul's Cathedral**, as well as in **St Mary Abchurch** and **All Hallows by the Tower**.

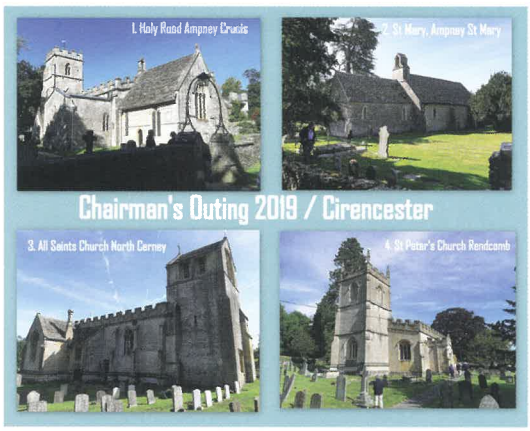
Not only are there some magnificent wood carvings to be seen on the reredos in St James Piccadilly, but they have been returned to their original colour: almost all those in City churches having been stained very dark in Victorian times. Here in Piccadilly, the carvings look much as they would have done when first pinned to the reredos in the late 17c: the pale colour of limewood, the finest wood used by the great carvers of the period, restored to its natural tone.

In the centre, as is often the case, is a fine pelican in piety. Surrounding this bird are carvings of doves, fruit of all kinds and a variety of different leaves and flowers. The effect is quite stunning and the carvings so delicate that they look almost as though they are made of paper: leaves curling this way and that and flowers so perfectly created that they look as though they have real petals.

Gibbons is not so well known for his carving in stone as he is for his wood (if you do not know his stone work, take a look at the exterior of the north transept of St Paul's Cathedral, which is a fine example), but in St James Piccadilly we can see a font created by him, with the figures of Adam and Eve supporting the pillar beneath the bowl.

KATHY CLAUSS

CHAIRMAN'S OUTING


1. Holy Rood Ampney Crucis
2. St Mary, Ampney St Mary
Chairman's Outing 2019 / Cirencester
3. All Saints Church North Cerney
4. St Peter's Church Rendcomb

Last year we went west to Gloucestershire on Saturday 14 September and met the Chairman with the bus at Kemble – which is said to be the settlement closest to the source of the Thames. We were to visit four churches (all with remarkable front doors) in the immediate area. As has become usual the initial order was changed because a wedding was planned in what was to have been our third church. So we first headed off to Holy Rood, Ampney Crucis. The standout item in the north transept was a handsome tomb of George Lloyd (†1584) surmounted by a classical pediment which apparently was only returned to the nave of the church last century, having been discovered in cellars of the nearby manor house.

Next was the small church of **St Mary, Ampney St Mary**, once known as the 'ivy church'. The double-cell building is mostly early 12c. It is best known for its still visible wall paintings of 12c-15c. On the exterior is an impressive carved Norman lintel of an elongated Lion of Righteousness shown stamping on two jolly serpents representing evil. The history of the village which once surrounded the church is confusing since one story says that everyone left, because of the outbreak of plague, while another story is that the area was subject to continuous flooding.

Next we arrived at **All Saints, North Cerney** for a church visit and lunch break. The entry to this medieval church was a small 'hole' in the tower which would have been impossible to find without the Chairman's help. The interior was a delight due to a 20c labour of love. Two men, William Iveson Croome and Gothic revivalist architect F C Eden, created a new rood loft (accessible by a small stairway), added a number of Gothic items, either crafted by local artists or sourced from other European churches. The exterior also included some art including elaborate tomb stones and crosses from 14c.

The last visit was to **St Peter, Rendcomb**, a parish church rebuilt in 1517 and situated between a large mansion house and stable block completed in the 19c. The estate is now Rendcomb College with the church serving both the school and local community. The first item you notice on entering is a huge 'flower-pot' which is in fact a very old Romanesque font which was taken from another local church and originally displayed in the garden of the estate. Carved around the sides are the apostles, except there are only eleven completed figures. The twelfth man, assumed to be Judas, is an empty space with two feet.

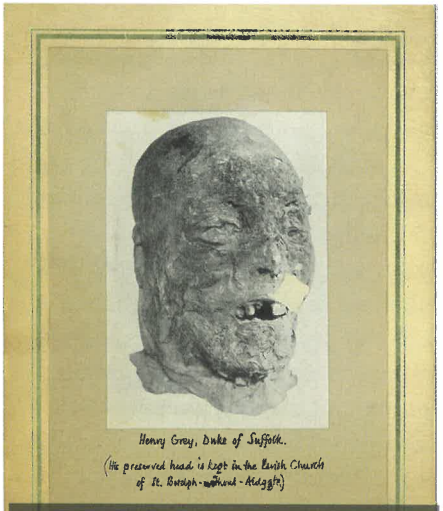
A good day out with beautiful weather: thanks to our Chairman for yet again using his knowledge to schedule a very enjoyable 'mystery' outing. This was, at least the thirteenth.

COLIN SETCHFIELD

HEADS UP AT ST BOTOLPH ALDGATE

The tag line for the Robert Elms show on BBC Radio London ('Everything you need to know about London from architecture to accents and great music') does not reference 'old decapitated heads'. Of course, that did not stop one listener from contacting him, asking what had happened to the head she had seen in a box at **St Botolph Aldgate** many years back, when she was younger. But that was how at 10.30 on 14 August, I was sitting, working in the office, with the phone up against one ear, listening as a track of music played out waiting to be put through on live air. The back-office staff had asked me to speak about 'the head' but (as I waited) I wasn't quite sure how in-depth or unchallenging they wanted me to be.

The listener was correct, for many years a head-in-a-box (or rather a glass case) was kept in the church's sacristy, seen as either a curiosity ('one of the amenities of Aldgate' as one Rector put it) or rather



Courtesy of St Botolph Aldgate

(when the cupboard was opened) a disconcerting presence for the clergy robing under its gaze. People in the know would come asking to see it (as they occasionally still do), but by 1974 when the then newly-appointed Rector – Malcolm Johnson – was visited by a father and son hoping for a viewing, he had to disappoint them, as he knew nothing of the head. Malcolm's predecessor, who had found the head revolting and the attention it generated unpleasant, decided to lay it to rest and buried it beneath the steps at the front of the church. And there it remained out of sight till 1984, when it was re-found during works and reburied elsewhere.

St Botolph was not the original custodian of the head. It had been found in the vaults of **Holy Trinity Church Minories**, around the year 1851. With little supporting evidence, other than that he had lived in the old dissolved nunnery buildings of the Minories during Edward VI's time, the head was purported to be that of Henry Grey, Duke of Suffolk, father of Jane the Nine-Day Queen. This identification was encouraged when George Scharf opined that a strong resemblance existed between the head and a portrait of the Duke.

It is more likely that, in reality, the head was simply minus its body as a result of some botched macabre carpentry. An incident is recorded in September 1786, when the beadle was caught sawing up the coffins in the vault to use the wood. The accounts tell of a shocking sight: 'a nearer resemblance to a slaughter-house than a vault for the interment of our dearest friends.'

The identification with the Duke, however, still persists, as does interest in the head. It is still here but now buried, no longer gawped at as a morbid curiosity, and no longer peering down on those who visit and work at St Botolph.

Colin Setchfield is the parish administrator at St Botolph Aldgate and Holy Trinity Minories, as all Watchers know.

BRIAN EVANS

AN ECCLESIASTICAL TREMOR

London in 1382 is said to have been hit by an earth tremor during a meeting at **Blackfriars Priory** called by William Courtenay, Archbishop of Canterbury, to examine the teachings of theologian John Wycliffe, following the murder in 1381 of Courtenay's predecessor, Simon Sudbury, by the London rebels who dragged Sudbury from the Tower of London and beheaded him. Ten teachings were declared heretical, and others erroneous. Dubbed 'The Earthquake Council', Courtenay saw the findings as 'purging the kingdom' of heresies. Two years later, by then retired to his rectory in Lutterworth, Leicestershire, Wycliffe died. In 1428 Pope Martin V had him exhumed, his bones burnt and the ashes cast into the River Swift.

'A stubborn North Country mind'

Born circa 1330 in the North Yorkshire village from which he took his name, Wycliffe's career in the Church rose rapidly: ordained in 1351, and BA in 1365, he was Master of Balliol College, Oxford by 1360. Successive rectorships followed: Mastership of the new Canterbury College in 1365; leave to study further in Oxford; then DTh in 1372-3. It was his appointment to the mission to Bruges in 1375 to secure Edward III's share of the revenue from English Church land that brought home to Wycliffe the full extent of papal

power. Not only did the nuncios fail to honour the agreement reached, but he was overlooked for preferment while fellow delegates advanced.

Wycliffe had already exposed the 'vices and errors' of the friars who ruthlessly exploited the people's fear of hell to exact money. In the words which Chaucer ascribes to the Pardoner: 'I preach for nothing but the greed of gain' and that sinners who repented were 'worth a hundred Marks a year'. After Bruges Wycliffe was no mere radical. The Bible his one sure source of faith, he doubted papal supremacy, advocated clerical marriage and denounced monasticism. To Wycliffe, the Church's teachings often neglected the gospels, and he was also opposed to religious images. Perhaps his greatest offence was his declaration of transubstantiation as philosophically unsound. He became known as a 'Second Satan'.

'The Armour of Heaven'

The above echo words from one of some 300 sermons by Wycliffe that survive, to prepare his followers to overcome the perils they faced. He drew on letters from St Paul appropriate to events about to unfold. That he and his followers might adopt what would be the key doctrines of Protestantism provoked the Vatican to chastise the English clergy in 1377 for allowing 'this dangerous heresy' to spring up, and Wycliffe was condemned as a master of errors. Courtenay, then Bishop of London, did not wait for the formal Papal Bull to arrive, but summoned Wycliffe to **St Paul's Cathedral**. He however had two senior patrons who accompanied him, John of Gaunt and Lord Percy. The resulting procedural arguments ended with the meeting's being abandoned.

Joan, the Fair Maid of Kent, widow of the Black Prince, was Wycliffe's saviour the following year at Lambeth Palace. Her messenger forbade sentence and the clerics' speech became 'soft as oil', it is reported. Nevertheless, Wycliffe retired to Lutterworth to finish in 1382 his greatest achievement, the first English translation of the Bible. (This would later be celebrated by Ford Maddox Brown and Lord Tennyson.) Wycliffe held passionately that it should be read in our native tongue. This was Gaunt's view too when Parliament sought to burn it. After Wycliffe's death, his followers, scathingly referred to as 'Lollards' from the Dutch term for mumblers, continued his preaching throughout the 15C, and historians have identified links with elements of the English Reformation and Puritanism. An early casualty was Sir John Oldcastle, a retainer of Henry V, who led an attempted Lollard uprising. Exposed in 1414, he was hanged and burnt. However, many Lollard congregations found their way into 16C non-conformism like the Baptists.

A 'Morning Star'

As the first man to leave us a complete Bible in English, it is sad that John Wycliffe's name is not more familiar today, beyond a few London byways in the suburbs of Battersea, Finsbury and Wimbledon. However, within a century and a half Jan Hus in Bohemia had embraced John Wycliffe's lead (to his cost) and the Dutch humanist Desiderius Erasmus was also questioning the Church Fathers' diversion from Christ's gospel. Martin Luther translated the Bible for German speakers, while here in 1535, Miles Coverdale produced the first printed English Bible. (His memorial is in **St Magnus the Martyr**.) The Reformation took many forms but a Leicestershire preacher was the pioneer: truly the 'Morning Star' of the Reformation.

SOURCES AND FURTHER READING

Margaret Deanesley, *A History of the Medieval Church*, Methuen, London, 1985

A G Dickens, *The English Reformation*, Fontana-Collins, London 1978

David Fountain, *John Wycliffe*, Mayflower Christian Books, Southampton 1984

Dictionary of National Biography, OUP, 2017

JAMES LOVELY

IZAAK WALTON AND FRIENDS

Secreted behind the Iconostasis in **St Dunstan in the West** is the Izaak Walton stained glass window. It was commissioned by the Angling Society in 1895.

Walton is flanked by, on our right from the top, John Donne, Richard Hooker and Robert Sanderson and on our left from the top by Henry Wotton, Thomas Ken and George Herbert. He was the biographer of five of these men and married the half-sister of the sixth.

Most of us associate Walton with his book on fishing, *The Compleat Angler*, published in 1653 at a time when Walton, a staunch Royalist and Anglican, was much troubled by Cromwell. Writing this book gave him comfort and solace, following the loss of happy bygone days. He was an incidental fisherman and by his own admission not a very good one, although he did go fishing with John Donne and Henry Wotton. *The Compleat Angler* contains all a fisherman would need know about how and where to catch almost any fish, how to prepare it, cook it and what to eat it with. Remarkably, it is still in print after more than 360 years. Later editions contain some additional material supplied by his friend Charles Cotton.

Born in Stafford in 1593, at the age of 15 he moved to London to take a position with his draper brother-in-law in the parish of **St Dunstan in the West**. Walton was later a Sidesman at St Dunstan from 1629 until 1644.

Walton became interested in poetry and literature, developing the ability to express himself with ease and grace, as an amateur poet. Some of his works survive. He became friendly with John Donne when Donne was appointed vicar of St Dunstan in 1624. Sir Henry Wotton started to write a

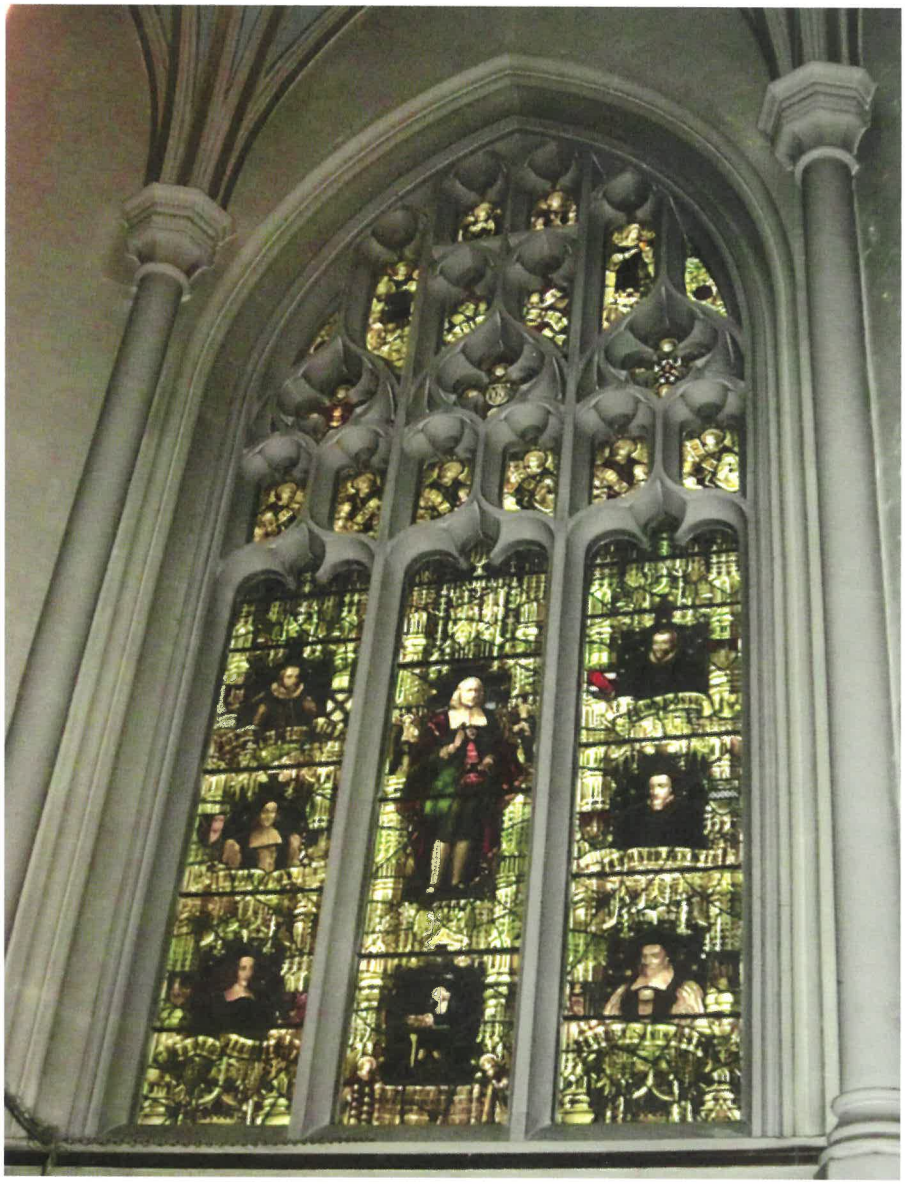
biography of Donne but died before it was completed. Walton had been providing details of Donne's life and was commissioned to complete the task publishing the biography in 1640. Wotton, diplomat, traveller, scholar and poet was at one time ambassador to Venice. He commissioned a translation of the *Book of Common Prayer* into Italian to show off English worship to the Venetians. Walton later wrote a biography of Wotton.

Gilbert Sheldon, Bishop of London, commissioned Walton to write a biography of Richard Hooker who was not known to Walton who was a boy of seven when Hooker died. Friends and acquaintances provided sufficient details for him to write the biography. Hooker was the author of many learned books including the eight-volume work *The Laws of Ecclesiastical Polity*. He was a favourite pupil of George Cranmer, uncle of Walton's first wife.

At the age of 85 he wrote of the life of Dr Robert Sanderson, a Calvinist, although this fact was ignored by his biographer. Later Bishop of Lincoln, Sanderson made some changes to *The Book of Common Prayer*. Sanderson wrote what became a standard textbook on logic which was used by Isaac Newton while a student at Cambridge. Walton met Sanderson through his friend George Morley, Bishop of Worcester and then Winchester. It was Morley who encouraged Walton to write of Sanderson.

Walton married twice, first Rachel Floud, a great-grand niece of Archbishop Cranmer. They had seven children all of whom died in infancy. Rachel died in 1640 and, in 1646 he married Ann Ken, half-sister of Thomas Ken the hymn and prayer composer, later to become the Bishop of Bath and Wells. His prayer 'O God, make the door of this house…' is thought at one time to have been inscribed on the door of **St Stephen Walbrook**.

George Herbert, poet and orator was regarded by King James I as the 'jewel in the crown of Cambridge University'. A friend of John Donne,



they lived together in Chelsea in order to avoid an outbreak of the plague of 1625. He was later appointed Canon of Lincoln Cathedral. His poems have been set to music by many composers from Henry Purcell and John Blow to Judith Weir.

The lives of Donne, Hooker, Wotton and Herbert were initially published separately and then combined in 1670 with the life of Sanderson being added later. The *Lives* and *The Compleat Angler* were repeatedly revised by Walton throughout his life.

Born during the twilight years of the reign of Elizabeth I, he saw the Gunpowder Plot, colonisation of Virginia, the Authorised Bible in English, Pilgrim Fathers, Civil War, execution of Charles I, Restoration of the Monarchy, the Great Plague, the Great Fire, the subsequent rebuilding of London including many City churches, the Test Act of 1673 banning Catholics and Non-Conformists from public office.

Walton and his second wife had three children, two of whom survived into adulthood. His son, also named Izaak, had a successful clerical career in the Salisbury diocese.

At the time of the Restoration, George Morley was made Bishop of Winchester and offered Walton residence in the bishop's palace where he stayed for the rest of his life. His daughter and son-in-law lived nearby in Droxford. Walton died on 15 December 1683 and is buried in Winchester Cathedral.

Ironically, for a man who spent his life documenting the lives of others he neither wrote an autobiography nor kept diaries.

ERIC DE BELLAIGUE

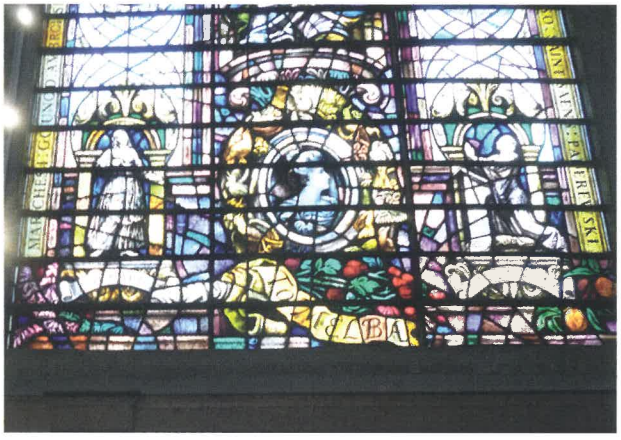
OVERSEAS CONNECTIONS: OCEANIA AND ASIA

The shift from the New World to Oceania takes us away from the voyages of exploration undertaken by Henry Hudson in quest of the North Eastern passage via the North Pole to Japan and China. Nearly two hundred years later we have the immediately utilitarian search for a convenient location for a penal colony.

Among Australian connections within City churches, the tablet in **St Mary Aldermary** honouring The Revd Richard Johnson has pride of place. He was the first chaplain appointed to the colony of New South Wales, landing at Port Jackson, near Botany Bay in January 1788 with the First Fleet, comprising 15 ships carrying over 1,000 people, of whom 750 were convicts. Johnson, born in 1756, had studied at Cambridge, been ordained in 1783 and had his first post as a curate in Hampshire. Aged 31, he received a royal warrant as chaplain to the new colony of New South Wales and in 1787, shortly after his marriage, departed to set up a parish in what was effectively virgin territory.

The first few years called for immense effort, with little financial help, leading to the physical construction of the first church completed in 1793, educational initiatives by both him and his wife and the successful introduction of fruit trees to the territory. He saw himself as an evangelical clergyman, much concerned with the spiritual health of his flock. Johnson often found himself out of step with Arthur Phillip, the colonial governor, whose own concerns were with the practical challenges that the welfare and discipline of a disparate population in a challenging environment posed. Giving his daughter born in 1790 the name of Milbah may also have grated. Major Francis Grose, who took over as Acting Governor, when Arthur Phillip's health deteriorated, was even less sympathetic.

In 1801 Johnson obtained leave of absence to go to England. He served as curate in several parishes, before being appointed in 1810 to the parishes of **St Antholin** and **St John the Baptist** in London, a happy choice for an evangelical clergyman given that church's tradition of Puritan lectures dating back to the 16c. Johnson died on 13 March 1827 and was buried in St Antholin.



The memorial tablet now situated at the base of the tower of St Mary Aldermary, was moved there, together with a number of other inscriptions, when St Antholin was destroyed to give access to Queen Victoria Street in 1874. The links between the two churches were further and happily underlined during The Revd John Mothersole's tenure as Priest in Charge of St Mary Aldermary (Douglas Barber being church warden) when a large, shallow relief depicting St Antholin in outline was attached to St Mary Aldermary's southern external wall. It had marked the original site of the church in Budge Row and had got displaced in the Blitz.

In a happy conjuncture, a bronze bust of 'Admiral Arthur Phillip, Citizen of London, Founder and First Governor of Australia' is to be found in the church of **St Mary le Bow** – a few steps away from the inscription to Richard Johnson – thereby giving to St Mary le Bow an Australian dimension that stands unmatched elsewhere in the City.

Arthur Phillip is remembered for 'his indomitable courage, prophetic vision, forbearance, faith, inspiration and wisdom' leading to the success of the first Settlement in Australia at Sydney on Saturday 26 January 1788. On the initiative of Lord Wakefield, a former Lord Mayor of London, the original memorial, unveiled in 1932, was attached to the external wall of the church of **St Mildred Bread Street** and included two bronze plaques that flanked Charles Hartwell's bust, one showing Arthur Phillip's being rowed ashore and the other of him on land

having first hoisted the Union Jack and claiming the territory. St Mildred was largely destroyed in the 1941 bombing, but the Phillip memorial survived, to be re-attached in 1968 to a side wall of 25 Cannon Street and subsequently moved again, in response this time to office redevelopment, to a garden corner off Watling Street. This leaves the St Mary le Bow bust, dedicated in January 1992, unaccounted for.

Both monuments have the same inscription honouring Admiral Phillip. That of St Mary le Bow comes without the two plaques and with the revealing evidence that it needed restoration. We have two statues, one of which may plausibly have been rescued from wartime rubble.

An Australian reminder of a totally different character takes one back to **St Sepulchre**, where Brian Thomas's stained glass window, erected in 1962 in the Musician's Memorial Chapel portrays the great opera singer, Dame Nellie Melba, in a setting of songbirds, flowers and fruit. This gives rise to a touch of humour through the inclusion of peaches, as a reminder of the Peach Melba concoction – much appreciated to this day – that Escoffier, as chef at the Savoy, created for a party in her honour in 1892.

This article concludes with two contrasting reminders of the Far Eastern conflict in the second world war. **St Michael Cornhill** holds the Memorial Book of British and Commonwealth Civilians interned by the Japanese. The total comes to some 20,950, of which 2,500 come from the Commonwealth: St Ethelburga simply looks for peace.

see also photos on pages 2 and 14

SOURCES

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Arthur Byron, *London Statues: A Guide to London's Outdoor Statues and Sculptures*, Constable, 1981

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Wikipedia, 'Richard Johnson'

Australian Dictionary of Biography

ELIZABETH MANNERS

REFURBISHED RESPLENDENT REJOICING

St Mary Moorfields, whose Bicentennial celebrations commence on 20 April 2020, is the most unassuming of City churches. There is a statue of Our Lady over its door, but otherwise no hint of the church within, which has played a central role in Catholic life in the City since the Reformation – a period of quiet survival, and occasional violence.

Post-Reformation, the City was a Catholic-free zone. However Moorfields, outside its walls, was an established centre for Dissenters, Methodists, and Non-Conformists, and at a time when Catholics were forbidden to build churches, they also congregated there.

In 1686 a single Catholic Chapel existed in the City itself, in Lime Street, occupying a building belonging to the Fishmongers' Company, off Leadenhall Street. Suppressed in 1688, it was re-established shortly afterwards in Grub Street, Moorfields, but destroyed during the 1780 Gordon Riots. These riots re-positioned Catholics as victims to be sympathised with, not villains, and both Parliament and the City voted compensation for damage sustained. Following the Catholic Relief Act (1791), a new Chapel was erected in White Street, serving a parish stretching from the City to Islington, Hackney and Mile End via Clerkenwell and Bunhill Row. In 1817 this was replaced by a larger church in Finsbury Circus, intended to showcase the Catholic faith, with attached Schools. Designed by John Newman, a pupil of Smirke, and built at a cost of £26,000, the first church of St Mary Moorfields had an elegant Neoclassical portico, and an apse replicating the *lumière mystérieuse* of **St Sulpice** in Paris. The interior, with fluted columns, and Agostino Aglio's huge panorama of the Crucifixion behind the altar, was more dramatic than anything previously seen in London (Pugin likened it to a theatre). Consecrated by the Vicar Apostolic on 20 April 1820, the church was designed 'to confer becoming splendour on the services of our Holy Religion, and to afford sufficient accommodation for the numerous congregation of the district'. In the 1850s, Cardinal Wiseman, first Archbishop of Westminster, chose it as his Pro-Cathedral.

PHOTOS: LUCINDA DOUGLAS-MENZIES

The church was intended to meet the spiritual and material needs of the many impoverished Catholics living on the City's fringes – for instance its Parish Priest, Father Daniel Gilbert, founded the Providence Row Night Refuge in 1860. This dual ministry – to the poor, and to the ever-increasing number of City workers – continues to this day. However, towards the end of 19C, the congregation dwindled. Residences gave way to commerce, and the site came under pressure from developers and increasing land values. This led to its 1900 sale, which raised £26,000 towards the cost of building **Westminster Cathedral**. However, following local protests £6,000 was earmarked to build today's church in Eldon Street.

The new church, designed by George Sherrin of **Brompton Oratory** fame, was built in 1899-1902, and the first mass was celebrated in 1903. Sherrin's was a difficult brief: planning and lighting constraints meant embedding the church in an office block, only the entrance visible on the street, with presbytery above and shops to either side. Sherrin re-used many features of the previous church, particularly the altar (originally intended as Cardinal Wiseman's sarcophagus). An entrance vestibule leads to the nave, chancel and organ gallery. A mural in the Lady Chapel depicts Christ, Our Lady, and various Disciples, while the Assumption

window (also from the first church) is framed by panels showing St Thomas à Becket and St Thomas More (both of whom, like Cardinal Newman, were born in London). At the rear of the church are a shrine to St Thomas More, and the original font and confessionals.

Columns separate the nave and side aisle, with altar rails of pavonazzo (a white Italian marble veined in black and grey) inlaid with other coloured marbles, and a marble-faced apse, while marble columns from the sanctuary of the first church form a dignified frame for the altar. Sadly, the most dramatic feature of the first church is missing: a painted copy of Aglio's original fresco could not be moved to the new church, and was replaced by a painted copy on a reduced scale. In 1966, according to Ralph Hyde ('Forsaken fresco: the Moorfields Panorama', *Country Life*, 3.11.1998), this was taken down and sent to Westminster Cathedral for storage while its restoration was discussed, but the crate containing it seems to have been mis-delivered and cannot now be traced.

The church is ideally placed for quiet reflection and prayer, with doors ever open in welcome. Its presence in the secular City bears witness to the Catholic faith – both today and, we hope, for many years to come. The Bicentennial celebrations commence on 20 April 2020, the anniversary of the consecration of the first church of St Mary Moorfields, with a Solemn Mass celebrated by His Eminence Cardinal Vincent Nichols, Archbishop of Westminster, and details of this, and many other events during the course of the year, can be found at **parish.rcdow.org.uk/moorfields**, and in *City Events*.

We hope that this brief article will inspire many denizens of the City to visit the church, and celebrate with us.

SALLY PHILLIPS

THE HERALDS AND ST BENET PAUL'S WHARF

On Friday 2 March 1984 **St Benet** saw perhaps the most colourful ceremony ever witnessed there, when the Kings of Arms, Heralds and Pursuivants of the College processed, resplendent in full scarlet and gold uniform, from the College to the church together with the Duke of Norfolk, the Earl Marshal and his son the Earl of Arundel to celebrate the quincentenary of the incorporation of the College with a special service of thanksgiving.

The origin of heraldry lay in the tournaments of the early medieval period. The proclamation and organisation of tournaments were among their main functions. Knights taking part were recognised by the arms they bore on their shields and the crests they wore on their helmets. Consequently, heralds acquired expert knowledge of these and became responsible for recording them and later for controlling their use. As coats of arms were hereditary, the heralds became experts in genealogy. As jousting declined in popularity the use of arms became less important but the civilian, social and antiquarian uses of heraldry grew.

The College of Arms was founded in 1484. The heralds who make up the College are members of the Royal Household and act under Crown Authority. Their main activities include the granting of new coats of arms, genealogical and heraldic research and advising central and local government, corporate bodies and private individuals about the use and creation of arms. Individual officers are paid nominal salaries by the Crown and conduct their professional practices on a self-employed basis. They advise on matters relating to the peerage and baronetage, precedence and ceremonial. The arrangements for state ceremonies, such as the State Opening of Parliament and the monarch's Coronation in Westminster Abbey are the responsibility of the Earl Marshal. At these the heralds wear their highly distinctive medieval uniform: the tabard – a coat embroidered on its front, back and sleeves with the Royal Arms.

PHOTO COURTESY THE ESTATE OF JANE BOWN

At the core of the College of Arms is a vast manuscript archive of heraldic and genealogical material which has been gathered and preserved over the centuries. The building was destroyed during the Great Fire; fortunately the

library was saved. This was first stored in the Palace of Whitehall and later in the Palace of Westminster.

The connection with St Benet started when the College was given a permanent home in Derby House at the north-eastern corner of the churchyard. They were awarded their first charter by Richard III in 1484 when its headquarters were in Coldharbour in Upper Thames Street. That building was confiscated by Henry VII and given to his mother, Lady Margaret Beaufort

They received the charter under which they now operate from Queen Mary and her husband, Philip of Spain, in 1555. After the first building was destroyed in the Great Fire, the present red brick building was erected between 1671 and 1688. The site was originally larger but a part was removed in order to form Queen Victoria Street.

The Church was also used by Doctors' Commons and provision was made for both institutions. (It is not known whether there was a similar arrangement in the pre-Fire church.) The church is planned with a north aisle, separated by two columns with a gallery above. The pews at the eastern end of the gallery were used by the heralds and at the western end by the doctors. In the centre of each of the three sections of the front of the gallery are large carved cartouches bearing an Anchor (representing the Court of Admiralty), the Royal Arms and the Arms of the See of Canterbury. Hanging from the gallery are the banners of some individual heralds. For a while in the 1980s and 1990s all the individual flags were stored in the church and a representative came over every week to collect the one for the herald on duty that week. There are some cross pews north and south of the altar which are used on special occasions by the principal dignitaries of the College and in this area are memorial tablets connected with the College. The arms of the College are displayed under the easternmost window on the south wall under which is a memorial board bearing the names of deceased members of the College and their staff. On the north wall in the baptistry is a board with the personal arms of each Garter King of Arms since the inception of the office in 1398 and it is hoped that this will be updated in the not-too-distant future. In the gallery of the church is an interesting display about the College.

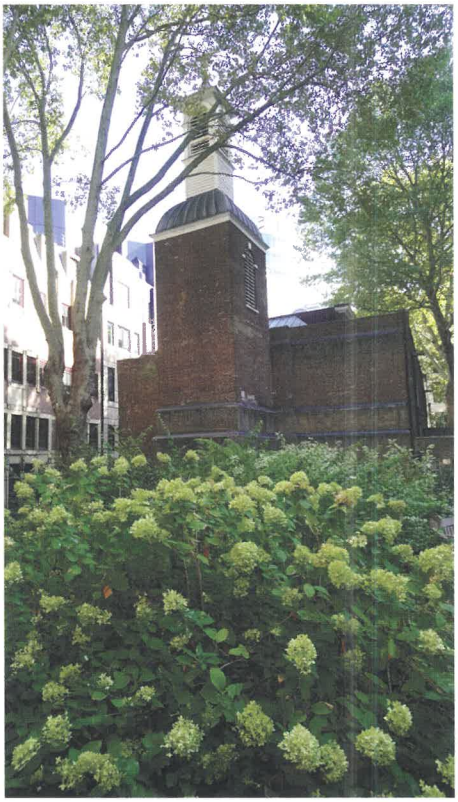
Canon Alfred Pryse Hawkins, vicar of St Benet from 1982-2001, had a lifelong interest in heraldry, and he encouraged a close connection with the heralds. The College's annual carol service is held in the church.

I am very grateful to Patric Dickinson, Clarenceux King of Arms for his assistance.

SOURCES

London Survey Committee, *16th Monograph*, 1963

BAY LEAHY



HISTORY SURROUNDING ST BOTOLPH WITHOUT ALDERSGATE

Arriving early for my first Watch at **St Botolph Aldersgate** I decided to explore the immediate vicinity of the church. There is a wealth of blue plaques within a short radius, some of which refer to people and buildings that were unknown to me.

The plaque directly opposite the church at 11 Aldersgate commemorates St Marks Hospital founded by Frederick Salmon in 1835. In 1827 Frederick became Surgeon to the General Dispensary at the age of 31. He later resigned with others in protest at the system in which posts in the dispensary could be bought instead of being given to the best qualified candidates. The mass resignation was a major medical scandal, which made it difficult for Frederick to find a position. Instead he founded the Infirmary here for the

relief of the poor, afflicted with fistula and other diseases of the rectum. Patient numbers trebled in three years and included Charles Dickens: 'the consequence of too much sitting at my desk…I suffered agonies'. Later he was to place the office of Mr Jaggers, the lawyer in *Great Expectations*, at a house in Little Britain, the street opposite the infirmary. On a happier occasion in 1839, Dickens celebrated with friends in the Albion Hotel on the completion of *Nicholas Nickleby*. Aldersgate Street features in *Little Dorrit* and *The Mystery of Edwin Drood*.

Many famous people had connections with Little Britain. The house adjoining number 13 belonged to John Bray and, a plaque informs us, this was the scene of John Wesley's conversion on 24 May 1738.

Samuel Johnson and Benjamin Franklin stayed in lodgings there. Milton wrote much of *Paradise Lost* 'in that spacious house in the City where I again with rapture renewed my literary pursuits'. The first printing of the epic was produced at a printers in Aldersgate Street.

The site of Cooks' Hall has a plaque. It was built in 1500 and having escaped the Great Fire, it burned down in 1771.The Cooks' Livery Company celebrate Candlemas at St Botolph every year. They received their Royal Charter in 1482 from Edward IV. It was founded from two guilds, the Cooks of Bread Street and the Cooks of Eastcheap. Unusually for the male dominated Livery Companies the Cooks had Freemaiden members in 1495.

St Martin Le Grand was a collegiate church ten years before the conquest. William I granted special privileges: it became a Royal Free Chapel under a dean with rights of sanctuary. This freedom from civil law was not popular with medieval Londoners. Thomas More complained of the 'rabble of thieves, murderers and heinous traitors … in the very bowels of the city'. It was closed by Henry VIII during the Dissolution and later demolished.

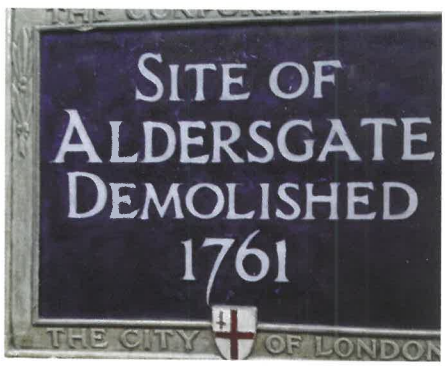
An uninformative plaque on the former General Post Office building tells us only that Northumberland House stood here. It was built by Lord Percy in 1352 at the same time as the old Norman church of St Botolph was being rebuilt with a nave and three east windows. It belonged to King Henry IV who gave it to his second wife Joan of Navarre as a wardrobe after their marriage in 1403. The building later became a printing house and then a tavern.

Next to this is a plaque to the **French Protestant Church** built in 1842; one of 22 churches for Huguenots in London fleeing persecution in France from the time of Edward VI. The building was demolished in 1888 to make way for the General Post Office. Underneath the old church a Roman burial and a coin of Emperor Constantine were found.

There has been a public house at 61 St Martin Le Grand since Elizabethan times known then as 'The Fountain' and later 'The Bush'. In the mid 1800s it changed to 'The Lord Raglan', its current name. He was a hero of Waterloo but also, less heroically, was deemed responsible for The Charge of the Light Brigade. He had his arm amputated at Waterloo and the raglan sleeve is named after the garment he wore to give him greater movement. The present building dates from 1855 but the cellars incorporate parts of the Roman City wall which runs along the east side of the street.

The gate itself was built just beyond the Roman fort to allow traffic to bypass it. In Pepys' diary he describes walking through the gate on 20 October 1660 and seeing bodies hanging from it. Ten people had been hung, drawn and quartered in one week. Stow attributed the name of the gate to the alder trees that grew round it. John Day a printer lived above it. He printed the Folio Bible in 1549 and Foxe's *Book of Martyrs* in 1563. A statue of James I was placed on top to commemorate his entry to the City to be crowned King. There is a 19C stained glass window in St Botolph Aldersgate illustrating his arrival.

The graveyard of St Botolph incorporates those of **St Leonard Foster Lane** and **Christchurch Greyfriars**. It is now called Postman's



Park because the postmen who worked at the Chief Post Office in King Edward Street used to eat their lunch here. It houses the G F Watts memorial to ordinary men, women and children who died saving lives. The graveyard contains one of the top ten City's trees called a dove or handkerchief tree (*Davidia Involucrata*) because of its huge white bracts that look like flowers.

Visit in May on a windy day to see all the 'doves' flapping their wings and walk through time around St Botolph.

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PETER LIVOCK

THE GOINGS-IN AND THE GOINGS-OUT OF MANSION HOUSE

On the eve of Guy Fawkes' Night, **St Stephen Walbrook** – the Lord Mayor's Parish Church – held its 2019 'Service of Thanksgiving for The Lord Mayor's Year in Office'.

Alderman Peter Estlin, The Rt Hon The Lord Mayor (2018-19), looking every BFG-inch the genial City gent in plain mufti, attended with his gracious wife, the Lady Mayoress. He then carried the churchwarden's stave to the lectern to read the first lesson.

Along with the many Livery Company Masters in their finest regalia, were the former mayoral team of Sir Andrew and Lady Parmley (2016-17), modestly tucked away on the back benches, discreetly supporting this celebration of public service.

It's strange to reflect how the first mayor of the City, Henry fitzAilwyn, a Draper, was said to have been 'elected' by Richard I in 1189 and then served for 20-odd years, until his death. Nonetheless, the mayoralty formally began in 1215 with King John's granting the right of choosing a mayor to the citizens of London (albeit with the proviso that the chosen one was to be first presented for approval to the King or his Justice). This is still a key part of the pageantry in the Lord Mayor's Show, with the swearing of the oath of allegiance.

This Walbrook thanksgiving service – with its reception after, and the Brandenberg Brass, and St Stephen Voices integral to the service – had that cheery end-of-term bonhomie, also heard in the ever-witty address by The Revd Prebendary Jeremy Crossley, The Lord Mayor's chaplain. The intercessions of The Revd Stephen Baxter exhorted those present to continue to pray for the work of the ongoing 'Lord Mayor's Appeal' for Place2Be, Onside Youth Zones, and Samaritans – the last of which had been founded, of course, by The Revd Dr Chad Varah at St Stephen Walbrook in 1953. The service then concluded with the National Anthem.

Just a few days later on 8 November, **St Lawrence Jewry** held the 'Service of Prayer and Blessing Following the Installation of Alderman William Russell as The Rt Hon The Lord Mayor (2019-20)'. Commencing with that same National Anthem, there followed swiftly Canon David Parrott, the Guild Vicar's 'Welcome and Introduction' and the 'unofficial national anthem' of Blake's *Jerusalem*. The congregation felt altogether like Oscar Wilde's 'Tory Party at prayer'. After The Worshipful Company of Haberdashers' Master had read from *Isaiah*, The Lord Mayor read the second lesson from *The Second letter of Paul to Timothy*. The collects were followed by The Revd James Power, the Lord Mayor's chaplain, leading the intercessions.

David Parrott's sermon referred to Alderman William Russell's relatives who had preceded him in the mayoralty over the centuries. (Stephen Boscia in *CityAM* on 10 December, echoed this.) The new Lord Mayor was probably delighted with the 'family fortunes' tagged photo of his half-brother, Damian Lewis admiring the Lord Mayor's mace in the next day's *Daily Telegraph*.

BOOK REVIEW

THE NEW CITY OF LONDON COOKBOOK: FROM TREACLE TOFFEE TO THE LORD MAYOR'S BANQUET

BY PETER GLADWIN

240 pages, Guild of Master Craftsman Publications Ltd, 2019

ISBN 978178495558; £25

This entertaining book (in more senses than one) not only has recipes which have featured in many City banquets but along the way treats us to little snippets of information on various aspects of life in the Square Mile.

Do you want to know where the only mulberry trees can be found or how bee-keeping is thriving in the City? Which is the only Livery Company to have two Masters, and why? And what about the Great City Dining Disaster of 1827? All these interesting items (and others) can be found in this book along with how to make William Russell, the current Lord Mayor's favourite pudding, or the Duchess of Cornwall's fish pie. Unfortunately the Bishop of London's recipe for banana bread arrived too late to be included in this edition!

To be honest, most of the recipes are only for very skilled cooks like the author. He has been involved with catering in the City for 40-plus years in addition to having his own catering company and vineyard, but that does not mean that we cannot aspire to replicating some of the appetising photographs in this volume.

The book has virtually nothing to do with the City churches, and is not cheap but some of the sale proceeds will go to the Lord Mayor's Charity Appeal. However, it will delight lovers of food and of the City of London and its environs

PAULINE ROBERTSON

SALLY PHILLIPS

In 1829 the spire of the Wren church of **St Antholin** was damaged in a storm and had to be removed. It was bought by one of the church wardens, Robert Harrild, a printer from Sydenham, SE London who put it on a plinth in his garden. After his death, the house was demolished in the 1960s and a council estate built with the spire in the middle of it. Over the years, however, weathering caused a large amount of deterioration. Thanks to the Heritage of London Trust it has been treated to remove dirt and sulphation, carved elements have been repaired and the stone work repointed. It was replaced, with local celebrations, last November.

MIKE DUDGEON

BECKET 2020
Reclaiming London's Patron

2020 is going to be a very significant year for afficionados of St Thomas. The City has much to celebrate in 2020 – not least the 400th anniversary of the departure of *The Mayflower* in July 1620. However, it has so much more to celebrate, not least its former Patron Saint, who was born in Cheapside and made good in London before his elevation to the Archbishopric of Canterbury.

Scholars now agree Thomas was born in 1120, on 21 December – feast day of St Thomas the Apostle. His parents, Gilbert and Matilda, had a 'great house' on Cheapside where Mercers' Hall stands today. Within a few days Thomas was so christened in the small church at the end of their garden, **St Mary Colechurch** – also within the curtilage of Mercers' Hall, as the blue plaque on Cheapside attests.

Schooled in London, after Gilbert's fortunes waned Thomas became a clerk. Sharp of wit, he progressed through a number of eminent households, culminating with Theobald of Bec, Archbishop of Canterbury. Theobald commended Thomas to Henry II for Lord Chancellor, to which he was appointed in January 1155 – barely 35 years old. Little is written of his work as Chancellor, but he held the role until elevated to Archbishop in June 1162, having been consecrated priest the day before. Nevertheless, he always styled himself 'Thomas of London', and the City took him to its heart, making him co-patron saint with St Paul soon after his martyrdom on 29 December 1170: 850 years ago in 2020.

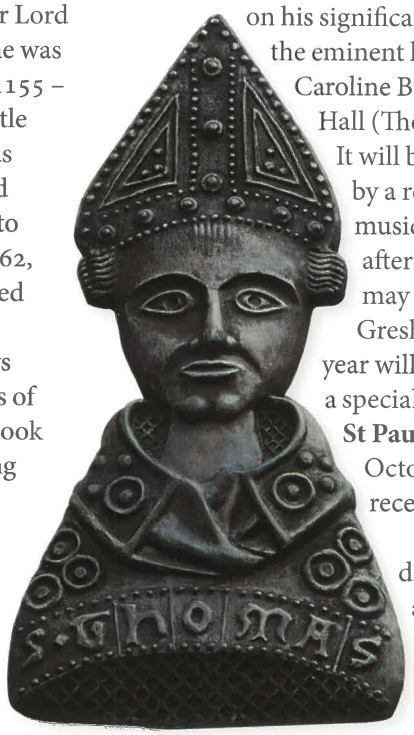

PHOTO: LOUIS SINCLAIR

Becket's body was swiftly buried in the crypt of **Canterbury Cathedral**, but his canonisation was rapid and his cult soon spread Europe-wide. Consequently, on 7 July 1220, 50 years after his martyrdom and 800 years ago now in 2020, his remains were 'translated' to a resplendent tomb in the heart of the cathedral, to become one of the principal goals of Christian pilgrimage.

And so the 900th anniversary of the saint's birth and baptism, the 850th of his martyrdom, and the 800th of his translation will rightly be celebrated in the City throughout 2020. On 25 February there will be a lecture on his significance to London by the eminent historian Professor Caroline Barron in Mercers' Hall (Thomas' birthplace). It will be accompanied by a recital of period music and a reception afterwards; some tickets may be available through Gresham College. The year will be bookended by a special sung eucharist in **St Paul's Cathedral** on 28 October, followed by a reception in Guildhall. Between these dates there will be a recreation of a pageant, performed in 1519 by the Skinners' Company about Becket's life. This is planned for Guildhall Yard in late June, and is expected to include the tale (as historically accurate as Whittington's cat) of a Moorish lady who saved Gilbert's life on crusade, then tracked him back to London and married him. She appears on the Brewers' Company arms. The Brewers may have adopted St Thomas because pilgrims drank a great deal of beer on their way to Canterbury!

An exhibition on 'Becket and London' will be at the Museum of London from February until October,

PHOTO: LOUIS SINCLAIR

and the British Museum from October until February 2021. More durable commemorations take the form of an extension to an educational website, joining its existing virtual reality tour of Becket's Canterbury Cathedral with one of Becket's London. This will be complemented by publication of a map of 12C London, created by the Historic Towns Trust. In all a rich and fitting feast of events will commemorate the 900th, 850th and 800th anniversaries of him, who is arguably London's principal saint.

Diary

MC indicates a Melba Coombs Memorial event

1 **Wednesday 26 February**
10.45 for 11

God and Mammon

Walk with Jill Finch

This walk looks at how religion and money have always gone hand-in-hand in the Square Mile.

Meet Liverpool Street Station, Kindertransport statue opposite McDonald's

£9 per person

2 **Thursday 5 March**
10.45 for 11

Fenton House and grounds

Guided tour

Built as a family home in rural Hampstead around the same time as Wren's City churches, Fenton House displays the last owner's superb collection of antiques.

Meet Fenton House, Hampstead Grove NW3 6SP

£14 per person

3 **Tuesday 10 March**
2 for 2.30

The Long after-life of Wren's short-lived London Plan of 1666

Talk by Dr Michael Hebbert, Emeritus Professor of Town Planning, Bartlett School UCL

Christopher Wren's radical plan was quickly rejected as impracticable, but widely published and frequently invoked to this day by architects and town planners.

The Gallery, Alan Baxter Ltd, 77 Cowcross Street EC1M 6EL

£10 per person

4 **Wednesday 18 March**
10.45 for 11

City Churches Collection 3

Walk with Freda Dahl-Nielsen

A circular walk with a Catholic theme: St Andrew Holborn, St Alban the Martyr, Holborn and St Etheldreda.

Meet Chancery Lane station, Exit 3

£9 per person

5 **Monday 23 March** **MC**
10.45 for 11

Mansion House & St Stephen Walbrook

Guided tour of the Lord Mayor's official residence, with its superb interiors and magnificent collections of art and plate.

Meet Mansion House, visitors' entrance

£15 per person

6 **Tuesday 31 March**
10.45 for 11

Gardens, Spaces and Surprising Places

Walk with Robert Woolf

Wind through ancient lanes to the enchanting Postman's Park, past the sites of lost churches.

Meet Blackfriars Station ticket hall (blue column)

£9 per person

Booking for all events is essential, even if there is no charge. Please use the form.

The draw for all events will be held on **Tuesday 18 February.**

Please remember your **stamped, self-addressed envelope** and allow a generous week for your tickets to arrive.

Friends are reminded that unless we have to cancel an event, refunds are not to be expected

7 **Wednesday 1 April**
10 for 10.30

Watchers' meeting

St Mary at Hill

8 **Tuesday 14 April**
10.45 for 11

Churches, Domes, Towers & Spires

Walk with Mary Brooks

Tracing the City skyline from the dramatic history of St Paul's dome to the modern Bloomberg building.

Meet Statue of Queen Anne, west of St Paul's Cathedral

£9 per person

9 **Monday 20 April**
10.45 for 11

City Churches Collection 4

Walk with Jane Copeland

A visit to St Sepulchre, St Bartholomew the Less, St Bartholomew the Great.

Meet St Sepulchre porch

£13.50 per person (to include admission charges)

10 **Friday 24 April** **MC**
2.15 for 2.30

Never Mind Quantitative Easing, Show us the Bling!

Talk by Tim Kidd

The Bank of England's art collection. Tea and cake to follow.

St Margaret Lothbury

£10 per person

11 **Tuesday 28 April**
2 for 2.15

St Botolph Aldgate and crawl on

with Judy Stephenson

Another gentler paced hour.

Meet St Botolph Aldgate

£9 per person

12 **Monday 4 May**
2.45 for 2.15

Trinity House

Guided tour of the charity, which has been based at Tower Hill since 1796.

Meet Trinity House

£15 per person

13 **Wednesday 6 May**
2.45 for 3

VE Day Commemoration

Evensong to mark the 75th anniversary of VE Day.

Tea and cake to follow.

No charge; retiring collection.

St Mary Abchurch

14 **Wednesday 13 May**
10.45 for 11

City Churches Collection 5

Walk with Eamonn Mullally

Three churches emphatically not by St Christopher Wren.

Meet main door, St Katharine Cree

£9 per person

15 **Wednesday 20 May** **MC**
2 for 2.30

Question Time

An informal talk with more entertaining trivia from the engaging Mark Mason.

St Stephen Walbrook

£10 per person

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